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THE

EXTRACTS

FROM

RAMAYAN AND VEDA.

BY

SIR WILLIAM JONES., KNIGHT.

ONE OF THE JUDGES OF HER MAJESTY'S LATE SUPREME COURT. FORT WILLIAM, BENGAL, FOUNDER AND FIRST PRESIDENT OF THE ASIATIC SOCIETY OF BENGAL.

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EXTRACTS FROM VEDAS.

AN

EXTRACT

FROM THE

BHU'SHANDA' RA'MA'YAN.

THE beautiful and lofty mountain, called NEIL, *or azure* has a pointed summit of pure gold: the holy trees, *Peipel*, *Ber*, and *Pacr*, flourish on its brow; and its top is crowned with a pool of water shining like diamonds of exquisite brilliancy: clear, fresh, and sweet streams, displaying a rich variety of colours, flow from all sides of it; and thousands of birds warble rapturous lays among the sacred branches. Here the Crow BHU'SHANDA', who had been adorned with many virtues, and disgraced by many vices, who had lived in every part of the universe, and knew all events from the beginning of time, had fixed his abode. Under the *Peipel*, he meditated on the divinity: under the *Pacr* he poured forth invocations: under the shade of the *Ber* he chanted the story of VISHN; to hear which the feathered inhabitants of woods and of waters assembled around him; and even MAHADAYO, in the form of the *large white-plumed* MARA'L, perched on a bough, was delighted with listening to the adventures of the all-good and all-powerful RA'M.

To this mountain the sage Eagle GERHUR, essence of all amiable qualities who stands near *Vishn* himself, and is ridden by that stupendous God, hastily took his flight, and was relieved, on beholding it from the cares, which before oppressed him: he bathed his pinions in the pool, and refreshed his beak with a draught of hallowed water. Just as *Bhushanda'* was opening his divine history, the king of air appeared in his

presence: the winged assembly paid him respectful homage, saluted him with solemn expressions of reverence, and then, addressing him with sweet words of affection, placed him on a seat becoming his high dignity.

"Monarch of birds, began the Crow, the sight of thee transports me with joy, signify to me thy commands; and inform me what inducement has brought thee to the mansion of thy servant."

"Brother, answered *Gerûr*, the purpose of my visit was in part answered by my first view of thy charming retreat; and the doubts, which thou alone couldst have removed from this breast, are now almost wholly dispersed: but listen to my recital.

"When the son of RA´WAN, the giant, with a thousand arms, had bound *Ra´m* with a snake discharged from his bow, NARED commissioned me to disentangle the celestial warriour; and the commisson was executed with faithful dispatch: but pride arose in my heart; and considering that even mortals are exempt through devotion, from the shackles of terror, I concluded that, if *Ra´m* had in truth been a deity of boundless power, he could never have been made captive by the fold of a reptile. All night was I disturbed by these embarrassing reflexions; and my arrogance, as the deliverer of a god, attained such a height, that my reason had nearly forsaken me: I retained, however, sense enough to seek a solution of my doubts; and, hastening to my wise employer *Na´red*, laid open to him the secret of my bosom.

Thou *art fallen*, said the son of BREHMA´, with a compassionate aspect, *into the snares of passion, from which the most virtuous, when they fail to exert their understandings, cannot be secure; that appearance, by which thou hast been caught, was only the* MA´YA´, *or deception of Vishn, which has often deluded even me. To give thee perfect relief, exceeds my power: go to the palace of my father, and implicitly follow his directions.*

"With all imaginable swiftness I flew to the heaven of *Brehma´*, giving praises to my lord and rider *Vishn*, and explained to the benign God, the grounds of my perplexity.

The Creator stood awhile in silence, reflecting on the glories of *Ra´m*, and the force of his illusions; then, leaving his meditation, *It is no wonder*, said he, *that thou hast been deceived by a power, from which I, as the very time of the creation, was not exempt.* RA´M *has tried thee by a delusive appearance; and, when thou hadst untwisted the living chain, which entangled him, thou satst all night elated with pride, and contemplating thy own prowess.* Hasten, therefore, to the palace of MAHADAYO, than whom no deity better knows the supremacy of RA´M: he will dissipate thy sorrows.

His words were instantly followed by my flight towards *Cai´la´s*, but I met the destroying power near the mansion of COBAYR, the wealthy genius of the north. Having listened benignantly to my narrative, he thus instructed me: 'Thou art under the influence of a strong passion, from which no discourse of mine can so soon relieve thee, as the coversation of religious persons, and serious attention to the history of *Vishn*, related by pious *Munys* in sweet accents. Without conversing with the religious, the noble deeds of the preserving power cannot be known; without that knowledge, the passions cannot be conquered; without that conquest, true devotion cannot be acquired; and without that acquisition, whatever sacrifices may be performed, or ceremonies observed, God will never be seen by man. Fly, O *Gerùr*, to the regions of the west, and piously attend, with birds of inferior wing, to the achievements of *Ra´m*; as they will be related by the wise habitant of the azure mountain, the virtuous *Bhùsanda´*: the relation will subdue thy passion, and wholly dispel thy sorrows. Expect not a remedy from me; since thou hast entertained proud thoughts concerning *Ra m*, by whom I have been highly favoured: besides, one bird will convey instruction more effectually to another bird in their common dialect.'

Not a moment was lost by me in seeking thy delightful abode; and the sight of it almost entirely destroyed my pride with its bitter, but certain, fruit, affliction. Complete my recovery, beloved brother, by reciting the sacred story of *Ra´m*."

The devout *Bhùsanda´* complied immediately with his request; and having pronounced an eulogium on the incarnate God, began with an account of his *Avatar*, or *Descent;* and then related the adventures of his childhood, the actions of his youth, and the circumstances of his marriage with SEI´TA´. He next informed the attentive eagle, how the machinations of B'HA´RT, the half-brother of *Ra´m*, and of CAYCAI´, his stepmother, induced king JESRET, his father, to send him into the woods, while the whole nation in agony mourned his loss; how LECH'HMEN, his affectionate brother, insisted on accompanying him in exile; how they meditated on providence in a great forest, and afterwards passed the *Ganga* to preach lessons of devotion in populous towns: he proceeded to the death of the old *Ra´ja´*, the penitence of *B'ha´rt*, and his journey in pursuit of *Ra´m*, who, after long and earnest solicitation, returned to *Ayodhya*, where he lived with the splendour of a divinity: he told, how *Ra´m* again retired among the tickets, and there gave instructions to hermits and reverend *Munys;* how *Lech'hmen* was provoked to disfigure a giantess, and slay two giants, the sister and kinsmen of *Ra´wan*; how that imperious demon violently seized the incomparable *Sei´ta´*, and bore her captive to the place of his tyrannous empire, the isle of LANCA´; how *Ra´m*, afflicted to excess, passed the whole rainy season upon a mountain, having contracted a friendship with the race of *Apes*, and appointed their chief, HENU´MAN, son of the wind, to the command of his new-raised army; how they discovered the bower of *Asoca's**, in which *Seita* was confined; how a vast bridge was erected by them over the sea, from which *Henu´man* leaped into the island, consoled the faithful *Seita*, and set fire to the gardens of *Ra´wan*; who, in a desperate engagement, was routed and slain by *Ra´m*; lastly, how the divine conqueror revisited his country, restored to joy its disconsolate inhabitants, conferred high honours on the learned Bra´hmens, treated his preceptor BA´SISHT with such reverence, that he drank the water in which he had washed the feet of

* Jonesia of Doctor Roxburgh.

the *Muny*, and instructed the humble *B'ha´rt* in celestial knowledge; how the *Ra´nys* and highborn damsels, having bathed the lovely *Sei´ta´*, decorated her with inestimable jewels, and offered her holy curds in golden basons, crowned with branches of *Tulsy*; how the princes of the apes, and other warlike beasts, assumed the most beautiful human forms; how men of all ranks, who flocked to the palace, forgetting their homes, as the pious forget their enemies, concurred in singing the praises of their king, while the gods rained flowers from heaven on the delighted assembly.

"The festivals and entertainments," added the crow, on his receiving the sacred mark of vermilion, and ascending the throne with *Seítá*, "thou sawst, O monarch of the air, and wast enraptured with devout joy; for *Brahma*, *Mahádayo*, *Nárad*, and other deities, attended them; nor wouldst thou be absent on so signal an occasion. During this reign, no terrors alarmed, or sorrows rent, the bosoms of his votaries; all was love, piety, concord; the name of vice was unknown or unheard; none were then infirm, none ignorant, none distressed; sweet and salutary liquors flowed from every tree; perpetual blossoms laughed on the stalks, and perpetual fruit hung glittering from the branches; a cool placid gale blew without ceasing; the birds charmed each forest with aëreal melody; and animals, the most opposite in their kinds, lived together, like the venerable cow with her own calf, in perfect amity, and even tenderness. Such were the blessings derived by mankind from *Rám*, whose presence rendered the *silver* age equal in virtue and happiness to that of *gold*."

As soon as *Busunda* had concluded his narration: "O adorable *Ra´m*," exclaimed the eagle, "I revere thee for thy power, and love thee for thy goodness! Hadst thou not been pleased to raise doubts in my mind, and, by thy divine *Ma´ya´*, to beguile me into the sin of pride, how should I have been directed to this noble mountain? How should I have heard the recital of thy glorious actions? How should the ardent love of thee have been kindled in my bosom?"

"Me too," said the crow, "has *Ra'm* exalted, by procuring me the honour of being thus consulted by the sovereign of birds. To thee his affection has been signally manifested; and thou mayest now cease to wonder, that the most eminent among the deities, and the most virtuous *Rishys*, have fallen under the dominion of the passions. What being exists, but God, who was never seduced by the love of wealth; whom nothing has provoked to wrath, or stimulated to vengeance; whom the pleasures of youth have not allured, nor female beauty smitten with the shafts of large and languishing eyes? who can boast of a constant exemption from groundless terrors and unavailing grief? Whose fame has never been blemished by pride? Whom has ambition never captivated with false views of greatness? All these temptations and blandishments are the daughters of *Ma'ya'*, with whose fascinations, diffused over the world, *Vishn* deludes all creatures for their ultimate advantage. He is the being of beings, one substance in three forms; without mode, without quality, without passion; immense, incomprehensible, infinte, indivisible, immutable, incorporeal, irresistible: His operations no mind can conceive; and his will moves all the inhabitants of the universe, as puppets are moved by strings. The pious, whom he loves, as a mother loves her only infant, rejoice in his government, and exult in his glory; while the irreligious, who are proud, ignorant, captious, and madly impute to *Ra'm* the consequences of their own stupidity, vainly afflict themselves, and view all objects in false colours; as they, whose eyes are inflamed, suppose the moon also to be red: their folly would make them believe, that the sun rises in the west, and their fears agitate them, like small barques tossed by the waves. Were the firmament illumined by sixteen moons, yet, if no sun rose, the stars would not disappear: thus, without religion and humility, vice and error cannot be dispersed. As an illustration of these truths, hear, O *Gerúr*, the story of my life; and mark the sad effects of my sin.

"When *Ra'm* was born in *Audh*, I repaired eagerly to his

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birthplace, attended him five years with assiduity, contemplating his beautiful features, and receiving happiness from the sparkles of his eye. He used to laugh when I approached him, and when I departed, to weep : sometimes he tried to seize me by the feet, and shed tears if I flew out of his reach. *Can this,* I thought, *can this be the ruler of the universe?* Thus was I entangled by his illusion, and my mind was perplexed with doubts ; I became sad and pensive ; but the divine infant laughed at my distress, One day, he ran suddenly to catch me ; but seeing his body black and his feet ruddy, I took my flight aloft with inexpressible agitation : he stretched out his arm, and how high soever I flew, the same arm pursued me at an equal distance. As soon as I reached the heaven of *Brahma,* I looked back, and still saw behind me the arm of *Vishn ;* amazed and stupefied, I closed my eyes in a trance and found myself, when I opened them, near the city of *Ayodhya.*

" On my return to the palace *Jesret,* I renewed my homage to *Ra´m ;* but he made a sport of my confusion, which was so great, that, as he laughed, I flew into his mouth : there I saw myriads of heavens infinitely splendid; myriads of *Brahma's* and *Mohadayo's,* myriads of suns, moons, and stars, gods and goddesses, *Ra´ja´s* and *Ra´ny's,* and gazed beneath me on this vast earth, girt with multitudinous seas, veined with rivers, clothed with forests, and peopled with numberless animals. An hundred complete years I dwelled in each heaven ; and traversing them all, was dazzled with their endless and unutterable glories ; but, whithersoever I shaped my course, I beheld ONE only, RA´M, the same lovely infant, whose idea was impressed indelibly on my mind.

Having spent a wonderful period of revolving ages in this ethereal jaunt, I returned to my own habitation ; where I heard, that *Ra´m* was become incarnate, and, hastening to the place of his birth, I enjoyed the rapture of beholding him : yet was my heart still agitated by a storm of passions, and a thousand cares arose in my breast. *Ra´m,* knowing what anxiety his deceptions had produced, again laughed, and I flefw out of his

mouth into open air. On finding that I had rambled over so many worlds, and seen so many wonders in so few minutes, and on considering the power of the divine spirit, I fell breathless to the ground: at length: 'Have pity, said I, have pity on me; and cease, O thou, who rewardest the devout! cease to delude and grieve thy humiliated votary.' The deity then perceiving my unfeigned anguish, suspended the influence of his *Maia*, placed his hands with gentleness on my head, relieved at once my solicitude; and, having mildly heard a fervent effusion, which I pronounced with weeping eyes, commanded me to ask for whatever I most desired: I asked for true piety towards him; and he gave it with gracious praise, added to heavenly benedictions. Adore, therefore, and invoke perpetually that invisible being, who, having no shape, is described in the *Vayds* by a similitude, and compared to a bottomless ocean of innumerable virtues."

"How salutary," said *Gerûr*, "are the lessons of a spiritual instructor! If a hundred *Brahmas* and a hundred *Mahadayos* had assisted me, I should not have been so effectually relieved."

After a long conversation between *Busund* and his penitent visitor, in which they reciprocally told their most interesting adventures, the crow discoursed more at large on the grandeur of *Ra'm*, and the blessings of the age, in which he appeared on earth. "Very different," continued he, "will be the *Cal Yug*, or age of *impurity!* Then shall priests, kings, and subjects, be wholly abandoned to vice; neglecting holy rites, and the due observance of ranks; not considering genuine piety, as the true, and invaluable gem, which all ought to seek: such as babble fastest will be dignified with the title of *Pendits;* and such as relate most untruths, with the epithet of virtuous; they who wear necklaces of beads, and the dress of *Gosains*, will be reverenced as observers of inspired scripture; and they who suffer their nails to grow unpaired, and their hair uncut, or stand longest on one leg, holding the other in their hand, as devout *Senniya'sys*: the low cast of *Shudrs* will have *Brâhmens* for their disciples, and presume to wear the same cord; while

the *Bráhmens* will be distinguished only by that mark, which they will be sure to display uncovered: they will be illiterate, covetous, luxurious, inobservant of rites, and resembling bulls without their tails; dissipating the property, not the ignorance, or uneasiness, of their pupils; and even parents will instruct their children in gluttony, not in religion. Then will *Ra´ja´s* be merciless, and profligate, putting *Bráhmens* to death, and continually racking or amercing their subjects, numbers of whom will die through want, since famine will from time to time desolate whole provinces; the clouds will shed no rain; and the ground will yield no return for the grains it has received: yet, even in this debased age, the miserable race of men may be saved by affectionate devotion towards *Ra´m*, not appearing in external acts, but glowing in the recesses of the heart."

"The disorders of that age," said the eagle, "will, indeed, be as terrible, as the remedy is delightful, and certain."

"Happy," said *Bhushunda*, "will be they, who faithfully apply it; but the domination of pride is more or less absolute in every human breast: this abominable sin caused the many changes of my form, and my condemnation to a lonely residence among these rocks.

In a temple of *Mɹha´dayo* I stood invoking his name, when the guide of my youth, my instructor in religious duties, entered it with true humility; yet such was my arrogance, from a vain conceit of my own piety and knowledge, that I made him no salutation, and showed him no respect. He opened not his lips, nor was he moved to anger by my presumption; but the God, whom we adored, bore it not so mildly, and in a tremendous voice from above, thundered against me a sentence of perpetual misery. This dreadful judgment threw my indulgent preceptor into an agony of grief; his limbs trembled, his tongue faultered; and casting himself on the earth, with clasped hands, he supplicated for a mitigation of my doom. Such benignity, and zeal, could not but appease the wrathful divinity, who spoke thus from the summit of *Ca´ila´s*: 'Justice requires

the chastisement of this proud mortal, but thy piety has procured a remission of its greatest pains. He shall suffer a thousand transmigrations, and in all of them shall exist without pleasure, but not without wisdom; he shall be a constant adorer of *Vishn*, and again shall assiduously invoke my name. This blessing, too, shall attend him: he shall be loved by all.' On leaving my human shape by death, I was re-born in that of a serpent; and in all my metamorphoses, continued to worship *Maha'dayo*, by whose grace I left each body, as a man puts off his old vesture.

"After many changes I became a *Bra'hmen*, but the seeds of pride still germinating in my heart, I disliked the instructions of my father, and retiring to the woods and mountains, meditated incessantly on the attributes of GOD; there I heard the discourses of a venerable *Ricshy*, with whom I had the boldness to contend in argument, and to maintain the preference of devotion towards the *visible* or *incarnate*, over that towards the *invisible* deity. The sage, irritated by my obstinate presumption, lost for a while the command of his temper, and uttered an imprecation, in consequence of which I thus exist as a bird of the lowest race; but *Maha'dayo*, having calmed his disturbed intellect, he repented of his anger, and when I assumed my present figure, consoled me with tender expressions, gave me the *Mentr*, or *Incantation* of *Ra'm*, advised me to attend the God in his infancy, and afterwards to seek this retirement, in which I have spent myriads of years: he concluded with a benizon, confirmed by a voice from heaven, saying: 'Granted be the wishes of the pious!'

Here has my opinion been more and more deeply fixed, that the ignorant who neglect the cow CA'MD'HEN, source of all true felicity, and aspire only to sensual gratifications, resemble those who go searching for the herb *acun*, but only desire its milk; that men without religion, are like those who try to pass the ocean without a ship; and that, although the human soul be an immortal emanation from thedivinity, they who are swayed by their passions, become like parrots in a cage, or

apes confined by a chain. Not so the religious, who study the *Vayds*, and perform good actions; they resemble cows depasturing green plains, whose udders are distended with milk, with which the herdsman fills his bowl; then, having boiled it, he lets it cool in the fresh air, turns it into curd, and beats it into delicious butter. Piety is the fire, which increases the goodness of the milk, burning away the stains of vice; and repentance constitutes the butter, which being converted into oil, supplies the lamp of the understanding, by which divine books are perused, and luminous truths discovered. Then the propitious gods delight to co-operate with mortals; in each of whose corporeal tenses are many lattices where the deities continually keep watch; and, if the soul unwarily leaves them open to the hot envenomed wind of temptation, a sincere invocation of those heavenly guardians will preserve the precious light from total extinction.

The transported eagle attentively heard the sublime doctrines of *Busunda´*, and requested him to complete the lesson, by defining the most excellent of natural *forms*, the highest *good*, the chief *pain* and *pleasure*, the greatest *wickedness*, and the severest punishment.

'I will describe them,' answered the crow, 'with precision. In the three worlds, empyreal, terrestrial, and infernal, no *form* excels the *human*; supreme *felicity* on earth, consists in genuine *piety*, and *contempt of worldly advantages*; the highest enjoyment is the conversation of the devout, and virtuous; the keenest *pain* is inflicted by *extreme poverty*; the worst of sins is *uncharitableness*, and the uncharitable, who never fail to blaspheme the deities, and contemn the *Vayds*, shall be punished in *the profoundest hell*; while the despisers of their spiritual guides, shall eternally live as *frogs*; of the *Bra´hmens* as *crows*; of the pious, as *night-ravens*; of other men, as *bats*: such miseries are the fruit of ungoverned passion!'

'How should he,' continued *Busunda´*, 'who loves all men, and whom all men love, be torn by affliction; or he be neces-

sitous, who possesses the stone *paras*? How can they who hate their neighbours, be free from terror; or how can the voluptuous be ultimately free from pain? How can that country prosper, in which *Bra'hmens* are injuriously treated? or how shall that kingdom stand, in which justice is not administered? How can he fail of success, who acts with circumspection? How shall they be tormented with gloomy apprehensions, who despise not the virtuous? How shall he be rescued from perdition, who seduces the wife of another? or he live happily, who murmurs at Providence? Who can be glorified without merit? and who can be dishonoured without blame? How, lastly, can sin dwell in him, who listen to the story, and pours forth the praises of RA'M? No happiness can equal the pure devotion of his adorers."

[THE following fragments were submitted to the perusal of a friend *, and are now published at his recommendation, communicated to the Editor in the following terms :

"The fragments submitted to my perusal, consist of translations of passages in the Védas, and appear to be materials selected by Sir William Jones, for the elucidation of a Dissertation '*On the Primitive Religion of the Hindus.*' This Dissertation was professedly intended, '*to remove the veil from the supposed mysteries of the primeval Indian Religion*'; and it is much to be regretted, that it was never completed, and that the fragments, which are extremely curious and interesting, connot be published with that elucidation which they would have received from the pen of the translator. I recommend, however, the publication of them, as well as of the following extract."]

EXTRACT FROM A DISSERTATION ON THE PRIMITIVE RELIGION OF THE HINDUS.

* * * * * * * but that I may not seem to appropriate the merit of discoveries which others have previously made, I think it necessary to say, that the original *Gayatri*, or holiest verse in the Veda, has already been published, though very incorrectly, by *Fra Manuel da Assomcaon*, a successful missionary from *Portugal*, who may have received it, as his countrymen assert, from a converted *Bráhman*; that the same venerable text was seen in the hand of Mr. WILKINS, who no doubt well understood it, by two pandits of my acquaintance, and that a paraphrase of it in Persian may be found in the curious work of DARASHUCUH, which deserves to be mentioned very particularly. That amiable, but impolitic prince, who sacrificed his throne, and his life, to a premature declaration of his religious opinions, had employed six months, as he tells us at *Banaras*, in translating, and explaining, fifty-one *Upanishads*, or secrets of the old Indian scripture; but he translated only the verbal interpretation of his pandits, and blended the text of the *Veda*, with different glosses, and even with the conver-

*Lord Teignmouth.

sation, I believe, of his living Hindu expositors, who are naturally so loquacious, that when they have began taking, they hardly know how to close their lips.

Of this book I procured, with the assistance of Colonel *Polier*, a complete copy, corrected by a learned *Ra'ja'*, named *Anandaram*, with whom the Colonel was very intimate: but though sublime, and majestic, features of the original were discernible, in parts, through folds of the *Persian* drapery; yet the Sanscrit names were so barbarously written, and the additions of the translator has made the work so deformed, that I resolved to postpone a regular perusal of it till I could compare it with the Sanscrit original * * * * * * * * * * * * * *

THE GAYATRI OR HOLIEST VERSE OF THE VEDAS.

LET us adore the supremacy of *that* divine sun † the godhead ‡ who illuminates all, who recreates all, from whom all proceed, to whom all must return, whom we invoke to direct our understandings aright in our progress towards his holy seat.

* * * * * *

WHAT the sun and light are to this visible world, that, are the *supreme good*, and *truth*, to the intellectual and invisible universe; and, as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge, by meditating on the light of truth, which emanates from the Being of beings: *that* is the light by which alone our minds can be directed in the path to beatitude.

† Opposed to the visible luminary.

‡ *Bhargas*, a word consisting of three consonants, derived from *bhà* to shine; *ram*, to delight; *gam*, to move.

apànipàdó javanó gríhītà,
pàsyatyachacshah sa s'rinó tyacarnah :
sa vétti vedyam na che tasya vèttá *
tamàhuragryam perusham mahàritam.

Without hand or foot he runs rapidly, and grasps firmly ; without eyes he sees, without ears he hears *all* ; he knows whatever can be known, but there is none who knows him : Him the wise call the great, supreme, pervading spirit.

Of this text, and a few others, RA'DHA'CANT has given a paraphrase:

"Perfect truth ; perfect happiness ; without equal ; immortal ; absolute unity ; whom neither speech can describe, nor mind comprehend ; all-pervading ; all-transcending ; delighted with his own boundless intelligence, not limited by space, or time ; without feet, moving swiftly ; without hands, grasping all worlds ; without eyes, all-surveying ; without ears, all-hearing ; without an intelligent guide, understanding all ; without cause, the first of all causes ; all-ruling ; all-powerful ; the creator, preserver, transformer, of all things ; such is the Great One : this the Vèdas declare."

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1. WHAT relish can there be for enjoyments in this unsound body, filled with bad odours, composed of bones, skin, tendons, membranes, muscles, blood, saliva, tears, ordure, and urine, bile and mucus ?

2. What relish can there be for enjoyment in this body ; assailed by desire and wrath, by avarice and illusion, fear and sorrow, envy and hate, by absence from those whom we love, and by union with those whom we dislike, by hunger and thirst, by disease and emaciation, by growth and decline, by old age and death ?

3. Surely we see this universe tending to decay, even as these biting gnats and other insects ; even as the grass of the field, and the trees of the forest, which spring up and then perish.

* Instead of *Véttá* some copies of the text have *chéttá* for *chétayità*, or *director of the mind*, Τῶ ἡγεμονικῶν.

4. But what are they? Others, far greater, have been archers mighty in battle, and some have been kings of the whole earth.

5. SUDHUMNA, BHURIDHUMNA, INDRADHUMNA, CUVALAYA'SWA, YANVANA'SWA, AVADHYASWA, ASWAPATI, SASABINDU, HAVISEHANDRA, BARISHSHA, NAHUSHA, SURYATI, YAYATI, VICRAVA, ACSHAYASENA, PRIYAVRATA, and the rest.

6. MARUTTA likewise, and BHARATA, who enjoyed all corporeal delights, yet left their boundless prosperity, and passed from this world to the next.

7. But what are they? Others yet greater, *Gandawas, Asuras, Racshasas,* companies of spirits, *Pisachas, Uragas,* and *Gra'has,* have we seen been destroyed.

8. But what are they? Others, greater still, have been changed; vast rivers dried; mountains torn up; the pole itself moved from its place; the cords of the stars rent asunder; the whole earth itself deluged with water; even the *sufes* or angels hurled from their stations.

9. In such a world, then, what relish can there be for enjoyment? Thou alone art able to raise up.

I am in this world like a frog in a dry well: Thou only, O Lord, art my refuge: thou only art my refuge.

---

1. MAY that soul of mine which mounts aloft in my waking hours, as an ethereal spark, and which, even in my slumber, has a like ascent, soaring to a great distance, as an emanation from the light of lights, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

2. May that soul of mine, by an agent, *similar to* which the low-born perform their menial works, and the wise, deeply versed in sciences, duly solemnize their sacrificial rite; *that* soul, which was itself the primeval oblation placed within all creatures, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

3. May that soul of mine, which is *a ray* of perfect wisdom, pure intellect and permanent existence, which is the unextinguishable light fixed within created bodies, without which no good act is performed, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

4. May that soul of mine, in which, as an immortal essence, may be comprised whatever has past, is present, or will be hereafter; by which the sacrifice, where seven ministers officiate, is properly solemnized; be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

5. May that soul of mine, into which are inserted, like the spokes of a wheel in the axle of a car, the holy texts of the *Rigveda*, the *Sâman*, end the *Yajush*; into which is interwoven all that belongs to created forms, be united by devout meditation with the Spirit supremely blest, and supremely intelligent!

6. May that soul of mine, which, *distributed in other bodies*, guides mankind, as a skilful charioteer guides his rapid horses with reins; that soul which is fixed in my breast, exempt from old age, and extremely swift in its course, be united, by divine meditation, with the Spirit supremely blest, and supremely intelligent!

Veda, and 1st Article of our Church.

"There is one living and true GOD, everlasting, without body, parts, or passion, of infinite power, wisdom, and goodness; the maker and preserver of all things, both visible. &c. &c."

I'S A'V A'S Y A M;

OR,

AN UPANISHAD FROM THE YAJUR VEDA.

1. BY one Supreme Ruler is this universe pervaded ; even every world in the whole circle of nature. Enjoy pure delight, O man ! by abandoning *all thoughts* of this perishable world ; and covet not the wealth of any creature existing.

2. He who, in this life, continually performs his religious duties, may desire to live a hundred years ; but even to the end of that period thou shouldst have no other occupation here below.

3. To those regions, where evil spirits dwell, and which utter darkness involves, will such men surely go after death as destroy *the purity* of their own souls.

4. There is one supreme Spirit, which nothing can shake, more swift than the thought of man. That primeval Mover, even divine intelligences cannot reach : that Spirit, though unmoved, infinitely transcends others, how rapid soever their course.

5. That supreme Spirit moves at pleasure, but in itself is immoveable ; it is distant from us, yet very near us ; it pervades this whole system of worlds, yet is infinitely beyond it.

6. The man who considers all beings as existing even in the supreme spirit, and the supreme spirit as pervading all beings, henceforth views no creature with contempt.

7. In him who knows that all spiritual beings are the same *in kind* with the supreme spirit, what *room can there be for* delusion of mind, or what room for sorrow when he reflects on the identity of spirit ?

8. The pure enlightened soul assumes a luminous form with no gross body, with no perforation, with no veins, or tendons,

unblemished, untainted by sin, *itself being a ray from the infinite, spirit*, which knows the past and the future, which pervades all, which existed with no cause but itself, which created all things as they are in ages very remote.

9. They who are ignorantly devoted to the mere ceremonies of religion are fallen into thick darkness, but they surely have a thicker gloom around them who are solely attached to speculative science.

10. A distinct reward, they say, is reserved for ceremonies, and a distinct reward, they say, for divine knowledge ; adding, "This we have heard from sages who declared it to us."

11. He alone is acquainted with the nature of ceremonies, and with that of speculative science, who is acquainted with both at once : by religious ceremonies he passes the gulph of death, and by divine knowledge he attains immortality.

12. They who adore only the appearances and forms of the deity are fallen into thick darkness, but they surely have a thicker gloom around them who are solely devoted to the abstract essence of the divine essence.

13. A distinct reward, they say, is obtained by adoring the forms and attributes, and a distinct reward, they say, by adoring the abstract essence ; adding ; "This we have heard from sages who declare it to us."

14. He only knows the forms and the essence of the deity who adores both at once ; by adoring the appearances of the deity, he passes the gulph of death, and by adoring his abstract essence he attains immortality.

15. Unveil, O Thou who givest sustenance to the world, that face of the true sun, which is now hidden by a vase of golden light ! so that we may see the truth, and know our whole duty !

16. O Thou who givest sustenance to the world, thou sole mover of all, thou who restrainest sinners, who pervadest yon great luminary, who appearest as the Son of the Creator ; hide thy dazzling beams, and expand thy spiritual brightness, that I may view thy most auspicious, most glorious, real form.

"OM, Remember me, divine spirit!"

"OM, Remember my deeds."

17. That all-pervading spirit, that spirit which gives light to the visible sun, even the same *in kind* am I, *though infinitely distant in degree.* Let my soul return to the immortal spirit of God, and then let my body, which ends in ashes, return to dust!

18. O spirit, who pervadest fire, lead us in a straight path to the riches of beatitude! Thou, O God, possessest all the treasures of knowledge: remove each foul taint from our souls; we continually approach thee with the highest praise, and the most fervid adoration.

FROM THE YAJURVEDA.

1. AS a tree, the lord of the forest, even so, without fiction, is man: his hairs are as leaves; his skin, as exterior bark.

2. Through the skin flows blood; through the rind, sap: from a wounded man, therefore, blood gushes, as the vegetable fluid from a tree *that is* cut.

3. His muscles are as interwoven fibres; the membrane round his bones as interior bark, which is closely fixed: his bones are as the hard pieces of wood within: their marrow is composed of pith.

4. Since the tree, when felled, springs again, still fresher, from the root, from what root springs mortal man when felled by the hand of death?

5. Say not, he springs from seed: seed surely comes from the living. A tree, no doubt, rises from seed, and after death has a visible renewal.

6. But a tree which they have plucked up by the root, flourishes individually no more. From what root then springs mortal man when felled by the hand of death?

7. Say not he was born before; he is born: who can make him spring again to birth?

8. GOD, who is perfect wisdom, perfect happiness, He is the final refuge of the man, who has liberally bestowd his wealth, who has been firm in virtue, who knows and adores that Great One.

A HYMN TO THE NIGHT.

NIGHT approaches illumined with stars and planets, and looking on all sides with numberless eyes, overpowers all meaner lights. The immortal goddess pervades the firmament covering the low valleys and shrubs and the lofty mountains and trees, but soon she disturbs the gloom with celestial effulgence. Advancing with brightness, at length she recalls her sister Morning; and the nightly shade gradually melts away.

May she, at this time, be propitious! She, in whose early watch, we may calmly recline in our mansion, as birds repose on the tree.

Mankind now sleep in their town; now herds and flocks peacefully slumber, and winged creatures, even swift falcons and vultures.

O Night, avert from us the she-wolf and the wolf; and oh! suffer us to pass thee in soothing rest!

O Morn, remove, in due time, this black, yet visible, overwhelming darkness which at present infolds me, as thou enablest me to remove the cloud of their debts.

Daughter of heaven, I approach thee with praise, as the cow approaches her milker; accept, O Night, not the hymn only, but the oblation of thy suppliant, who prays that his foes may be subdued.

The following Fragment is a Translation from a Sanscrit Work, entitled,

THE IGNORANT INSTRUCTED.

1. RESTRAIN, O ignorant man, thy desire of wealth, and become a hater of it in body, understanding, and mind: let the riches thou possessest be acquired by thy own good actions, with those gratify thy soul.

2. The boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the supreme being.

3. Who is thy wife, and who thy son? How great and wonderful is this world: whose thou art, and whence thou comest? Meditate on this, my brother, and again on this.

4. Be not proud of wealth and attendants, and youth; since time destroys all of them in the twinkling of an eye: check thy attachment to all these illusions, like *Maya*; fix thy heart on the foot of *Brahmà*, and thou wilt soon know him.

5. As a drop of water moves on the leaf of the lotus; thus, or more slippery, is human life: the company of the virtuous endures here but for a moment; that is the vehicle to bear thee over land and ocean.

6. To dwell in the mansion of Gods at the foot of a tree; to have the ground for a bed, and a hide for vesture; to renounce all ties of family or connections; who would not receive delight from this devout abhorrence of the world.

7. Set not thy affections on foe, or friend; on a son, or a relation; in war, or in peace; bear an equal mind towards all; if thou desirest it, thou wilt soon be like *Vishnu*.

8. Day and night, evening and morn, winter and spring, depart and return! Time sports, age passes on, desire and the wind continue unrestrained.

9. When the body is tottering, the head grey, and the mouth toothless ; when the smooth stick trembles in the hand, which it supports, yet the vessel of covetousness remains unemptied.

10. So soon born, so soon dead ! so long lying in thy mother's womb ! so great crimes are committed in the world ! How then, O man, canst thou live here below with complacency ?

11. There are eight original mountains, and seven seas—*Brahma, Indra, the Sun,* and *Kudra.*—These are permanent, not thou, not I, not this, or that people : what, therefore, should occasion our sorrow ?

12. In thee, in me, in every other, *Vishnu* resides : in vain art thou angry with me, not bearing my approach : this is perfectly true, all must be esteemed equal : be not, therefore, proud of a magnificent palace.

This is the instruction of learners, delivered in twelve measures : what more can be done with those, whom this work doth fill with devotion ?

Thus ends the book, named *Móhadmudgara,* or the Ignorant Instructed, (properly the Mallet of the Ignorant), composed by the holy, devout, and prosperous *Sancar Acharya.*

THE SEASONS;

(A DESCRIPTIVE POEM FROM THE ORIGINAL SANSCRIT.)

BY CA'LIDA'S.

ADVERTISEMENT.

[THIS book is the first ever printed in *Sanscrit ;* and it is by the press alone, that the ancient literature of *India* can long be preserved : a learner of that most interesti ng language who had carefully perused one of the popular grammars, could hardly begin his course of study with an easier or more elegant work, than the *Ritusanhára,* or *Assemblage of Seasons.* Every line composed by CA'LIDA'S is exquisitely polished ; and every couplet in the poem exhibits an *Indian* landscape, always beautiful, sometimes highly coloured, but never beyond nature : four copies of it have been diligently collated ; and where they difiered, the clearest and most natural reading has constantly had the preference.]

W. J.

PREFACE.

AMONG eleven or twelve *Persian* Poems on the story of LAILÍ and MAJNÚN, that of HÁTIFÍ seems universally esteemed the simplest and most pathetic. The tale itself is extremely simple; and the more affecting, because it is true; for KAIS, who became *frantic* from disappointed love, and thence had the surname of *Majnún*, was a most accomplished and amiable youth, the only son of an *Arabian* chieftain in the first age of the *Mohammedan* empire: fragments of his beautiful poetry are still repeated with rapture by the *Arabs* of *Hejáz*; and the best works of the *Persians* abound in allusions to his unfortunate passion. LAILÍ, or LAILA, as her name is pronounced in *Arabia*, was the daughter of a neighbouring chief, and was also eminently accomplished; yet she had no transcendents beauty, it seems, in any eyes but those of her lover: SADÍ, who represents her with a swarthy complexion and of low stature, tells a long, but at agreeable, story on the same subject, which the *Maulaví* of *Rúm* has comprized in two couplets—"The *Khalífah* said to LAILÍ, *art thou the damsel, for whom the lost* MAJNÚN *is become a wanderer in the desert? Thou surpassest not other girls in beauty.* She said: *Be silent; for thou art not* Majnún."

For the short account of our Poet exhibited in the *Persian* preface, we are obliged to the kindness of ALÍ IBRÁHÍM KHÁN, one of the best bred, most learned, and most virtuous *Muselmáns* in the *British* territories. ABDULLAH, surnamed HÁTIFÍ, who died in the year 1520 of our era, was a nephew, we find, of NÚRUDDÍN, usually called *Jámí* from the village of *Jám* in

Khora'san, with whom he lived on more amicable terms, than could naturally have been expected between rival poets ; and, if he was inferior to his uncle in learning or in art, he certainly surpassed him in genius. His principal ambition was to enter the lists with NIZA'MI, by composing five poems on the same or similar subjects with the *Khamsah* of that illustrious author ; and how far he succeeded in his competition, every reader must decide for himself : my own opinion is, that he has not even approached the splendour and sublimity of his master's diction, but that he has excelled him in tenderness and simplicity ; and, most probably, NIZA'MI' valued himself solely on his rich and elevated composition, whilst HA'TIFI' aimed only at sweetness and pathos, each attaining the summit of excellence in the style which he professed. The fate of the two poets has been very different ; for, while the five poems of NIZA'MI' have a place in most *Asiatic* libraries and in general are beautifully copied, those of HA'TIFI' are extremely scarce and negligently transcribed : his *Haft Paicar*, or the *Seven Images*, is barely named by D'HERBELOT, who mentions also his *Zafar Na'mah*, an Heroic Poem on the actions of TAIMU'R, which was designed to emulate that of NIZA'MI' on the victories of ALEXANDER ; but I have never been able to procure any of his works except his LAILI' MAJNU'N, the scarcity of which was my chief inducement for publishing it. The reader must not expect a complete edition of the poem, which I have neither materials nor leisure to exhibit, but merely an impression of my manuscript, which unhappily is far from being correct. *A Muselma'n* of high rank, who first named the work to me, promised to send me in *Bengal* a well-collated copy of it ; but he forgot his promise ; and the imperfection of this edition must partly be ascribed to his forgetfulness ; partly to my own haste, inadvertence, or ignorance. Since the book has been printed, I have read it four or five times with great attention ; and, having procured two other manuscripts, when the last sheet was in the press, I perused them also with as much attention as they deserved, but with very trifling advantage : I then formed a table of corrections, while two learned natives

were severally engaged in the same labour; but, finding their tables to differ considerably from each other, I have reduced them to a short compass by omitting every doubtful emendation, and every grammatical error, by which no *Persián* scholar could be misled. In many places the common orthographical marks are omitted (as they are, indeed, in the best manuscripts), and in some places they are added, where the sense or the metre necessarily requires their omission: between some few words the copulative is erroneously inserted, and between others it is inaccurately omitted, having probably dropped out in the press-work: lastly, some couplets are evidently transposed, especially in the dialogue between MAJNU'N and LAILI'S mother, where I suspected on the first perusal of it, that near thirty distichs were out of their place; but I had not the courage to depart from the authority of my manuscript in a most pathetic episode, where it might have been the poet's design to break the usual connexion of ideas in minds distracted with anguish; as the great *Italian* composers often violate every rule of harmony in expressing tumultuous passions. On the whole, the book is by no means perfect; but, since it is far more correct than any *Persian* or *Arabic* book of the same length, that I ever perused, I am fully convinced that it will afford the reader as much delight, as I have myself received, and shall continue to receive, from it.

The best guide in amending all poetical works is an accurate knowledge of the measures, in which they are composed; yet a want of that knowledge in editors of *Greek* and *Ará'bian* poems, has been the occasion of so many mistakes, that a collection of them would fill a volume: in *Persian* few poems have been printed; but, if GENTIUS had only been able to distinguish prose from verse, as it is manifest that he was not able, he would have done more justice to the beautiful *Gulistá'n*, which he had the merit of selecting for publication. The measure of the poem before us, which has enabled me to correct a number of lines in it, is exactly in this form:

Lex ómnibus impera're debét,

with a strong accent on the *second, seventh,* and *tenth* syllables; and it is very remarkable, that almost every couplet in that measure may be transposed, by an easy change of the accent, into common *English* verse : thus HA'TIFI' says,

ān t' orfah sahí kadí gulendám
az kais robúd s' abru ārám,
bùdì birokhi nicùyi ù shád,
vaz khwáb u khoresh nayámadì yád,
îshk āmad u der du sínah já card,
khodr á bidu yár āshná card,
báz āmadì u bihem nishastí,
vaz goft u shenìd leb nabastí,
îshán ghemi dil bicas nagoftend,
rázi del az ìn u àn nahoftend.

These five distichs may be thus translated in the measure of the original :

With cheeks, where eternal páradise bloóm'd,
Sweet *Laìlì* the soul of *Kaìs* had consúm'd ;
Transpórted her heav'nly gràces he vièw'd,
Of slúmber no more he thoúght, nor of foód :
Love raís'd in their glowing bósoms his thrónè,
Adópting the chosen paír as his ówn,
Togéther on flow'ry seàts they repós'd ;
Their lìps not one idle móment were clós'd :
To mórtals they gave no hínt of their smàrt ;
Love ónly the secret drèw from each heàrt.

And a bare transposition of the accents gives us five *English* couplets in the form, which some call heroic, and others, elegiac :

With cheèks, where paradise eternal bloom'd,
Sweet *Laíli* had the soul of *Kaís* consum'd ;
Her heav'nly graces he transported view'd ;
No more he thought of slumber or of food,
Love in their glowing bosoms rais'd his throne,
The chosen pair adopting as his own.

On flow'ry seats together they repos'd ;
Their lips one idle moment were not clos'd ;
No hint they gave to mortals of their smart ;
Love only drew the secret from each heart.

Nevertheless, if the whole poem should ever be translated into *English* (by me it certainly never will), I would recommend a version in modulated, but unaffected, prose in preference to rhymed couplets ; and, though not a single image or thought should be added by the translator, yet it would be allowable to omit several conceits, which would appear unbecoming in an *European* dress ; for the poem, with all its beauties, has conceits in it, like the black spots on some very beautiful flowers ; but they are neither so numerous nor so unpleasing, as those in the poem of VENUS and ADONIS, and we cannot with justice show less indulgence to a poet of *Irân*, than we all show to our immortal countryman, SHAKSPEARE.

I wish I could conceal the principal object of this publication, without impeding or delaying the object itself ; but, since I am conscious, that what I am going to add has the appearance only of ostentation, and that my purpose cannot be answered, unless it be speedily and generally known, I think it necessary to declare, that the property of the whole impression belongs from this moment to the attorney for the poor in the Supreme Court, in trust for the miserable persons under execution for debt in the prison of *Calcutta* : should all the copies be sold, there will be near twelve thousand Sicca Rupees in the hands of the trustee, who will immediately apply them, without any distinction of religion or country, to the effectual relief, as far as they will extend, of such prisoners as have been longest confined, and are not relievable by the rules of the Court. This assistance, I fear, will set at liberty but few of the unhappy men, who now suffer the worst of human misfortunes ; but it is possible, that the liberality of the public may, in some mode or another, extend itself to those who remain in prison ; for, even if the legislature should ultimately relieve them, yet

multitudes of them will perish, and all must wish to perish, before any relief can arrive from *Europe*.

The incorrectness of modern *Arabian* and *Persian* books is truly deplorable: nothing can preserve them in any degree of accuracy but the art of printing; and, if *Asiatic* literature should ever be general, it must diffuse itself, as *Greek* learning was diffused in *Italy* after the taking of *Constantinople*, by mere impressions of the best manuscripts without versions or comments, which future scholars would add at their leisure to future editions; but no printer could engage in so expensive a business, without the patronage and the purse of monarchs or states or societies of wealthy individuals, or at least without a large public subscription: there are printers in *Bengal*, who, if they were duly encouraged, would give us editions of HA'FIZ and SADI, or, perhaps, of NIZA'MI' and FIRDAUSI'; and there are indigent natives of eminent learning, who would gladly correct the press for a small monthly salary. I shall ever be ready to promote such undertakings as a subscriber, but shall never more appear as an editor or a translator of any *Persian* book whatever.

W. JONES.

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